



## COMMUNICATIONS.

**Men and Things. No. II.**  
THE FEELING CLERGMAN.

The distinguished individual, whose cognomen stands at the head of this article, is one, with whose pious oversight the people of Connecticut are not unfrequently blessed. His characteristic trait of mind is sympathy. I have thought proper to designate him here by the epithet, *feeling*, because that is the one by which he is most commonly known among the people of his own parish. That the reader may perceive that I am speaking of no vision, but a reality of flesh and blood, it may not be improper to observe, that the hero of my story is a man about six feet high, when standing with his French boots on or about 4 feet and 10 inches from his feet to the tip of his chin. Some great person may imagine that this is making an extraordinary allowance for the length of his nose; but it will be no marvel to those who have studiously enjoyed the benefits of his ministry, and who have witnessed with pleasure for a series of years the successful efforts of their pastor to assist his facial muscles in their instinctive and spontaneous effort to perpetrate an amount of longitude equal to that attained by his prayers; nor will it surprise his household who have seen our hero preparing for the duties of the Sabbath morning, practise elongation in his study before a mirror, with a system of operations not unlike the endeavors of an experienced tradesman to make a scanty ell of cloth hold our good measure. Such a person, is the individual whom every old woman in the neighborhood declares to be a *feeling* man. With this opinion I perfectly coincide, and shall shew its reasonableness by introducing a series of illustrative incidents, all of which, it is believed, have actually occurred, as here related. In the first place, he feels a deep interest in the honor and prosperity of religion among his people. In proof of this, let me refer you to the earnest and pathetic solemnity of his tones during time of prayer, especially on great occasions.

A few years since, it seemed probable, at one time, that, in consequence of embarrassment in the pecuniary affairs of his parish, his quarter's salary would fail short of being paid by some fifty dollars. He felt that this would be a deep stain upon the religious character of his people, and the pathetic earnestness and tremulous tones with which he prayed God, for several Sabbaths in succession, to avert so dire a dishonor from the church, and to put into the heart of the people to support the gospel with liberality, were such as to draw tears from the eyes of many poor people who were present, and to convince all that out of the abundance of his heart, mouth spoke. The spirit of self-sacrifice, which marks his course whenever the honor of religion is concerned, may be learned from the following incident. A number of women in his church, including a number who depended upon their daily labor for support, had jointly procured a beautiful cloak for their pastor, worth at 60 dollars. To the committee who presented the garment, he made this noble reply:—“A cloak, as it is no doubt apparent to you, would be more painful to my own mind than to wear an article of clothing, so much more costly than any of my parishioners are able to buy, yet, as the honor of our common Christianity seems to demand that its representatives should be respectfully clad, I shall accept and wear your gift, at whatever sacrifice of personal feeling.”

But it is only during seasons of revival that our hero's zeal for the prosperity of religion appears to the greatest advantage. Like the true watchman on the walls, he may then be seen flying from post to post, and guarding every part from invasion. On such occasions, every thing that seems likely to create division among the people, is carefully excluded; it is his desire to promote their spiritual welfare. Anti-Slavery, Temperance, Moral Reform, Non-Resistance—in fine, almost any thing savoring of morals or Christianity, at such times, is speedily postponed till a more convenient season.

The writer once suggested to him the propriety of delivering an abolition lecture in his church; to which he replied, that the Lord had then been in the place about two weeks, and he was afraid that an anti-slavery lecture would drive him out.

For all the people in his own town, he has the deepest feeling—for themselves, their wives, and their children, nay more, he feels for their money, their flocks, their herds, their houses, and their lands. He feels for the slaveholders at the South, because they are high-minded, chivalrous, and benevolent, and some of them occasionally send him a present, which (the Boston Recorder being witness) has a *curiosity* in *an absence of any living pleasure* and misfortune that have happened to its hard lot, for a few years past. He sees the patriarchs harassed by fear of insurrection among their slaves—assassinations, brutal and offensive—torture, and dungeons; powder, shot, rifles, and bloodhounds; to grieve watchings and fatigues, in endeavoring to keep the negro in his appropriate sphere, and to catch him when he has escaped from it; and to end vexations in trying to recover him, if he has ever been enabled to rest his limbs beneath the sacred shadow of the northern hills.

But, worse than this—a band of pirates in the free States have combined their energies to overthrow the peculiar institution, and entirely remove it from the land. ‘Every gale that sweeps from the North brings to their ears the earthquake-shout of moral combat.’ A strong voice has spoken, and, terror-stricken, they have heard and believed its prophetic tones.’ ‘The time has been when a few humble individuals have watched the vestal fire of freedom upon her sacred altar unaided and alone. It shall not always be thus. The time shall come, when the genius of Liberty, rousing herself from the slumbers of half a century, shall snatch the burning brand from the altar, and, mounting to the loftiest of her battlements, shall raise on high with her gauntlet arm the blazing signal to the nations, until its cheering light shall penetrate to the humblest cabin of the Carolina slave.’

While these grievous sounds salute their ears from one quarter, from another comes the ominous wailings and shrieks of their tormented Representatives, in Congress assembled. We have exhausted our ingenuity to stop an investigation of this subject; but it is of no avail. It will be discussed. Freedom of speech and the right of petition have we repeatedly slain, and buried beneath the capitol. But as often have they found a speedy and fearful resurrection. The solemn tones of that old man's voice have operated like the archangel's trumpet upon their decaying forms, and have summoned them up, with their grave-clotches on, to stalk unhidden, into our assemblies, to haunt us day and night, and give us no rest continually.

These are a few of the trials of our southern Christians, and for them in their afflictions and sorrows our hearts deeply mourn. He likewise feels for Texas; partly, because if she were re-conquered, slavery would be abolished there, which would increase ten-fold the lamentations of the patriarchs, as they would then lack a market for their surplus women and children; and partly, because believing liberty to be every man's inalienable birthright, he sympathizes strongly with the Texans in their struggles after unequalled freedom. He also regards Texas as coming shortly under his spiritual jurisdiction, as several members of his church, a few years since, for reasons not thoroughly understood, found it necessary to assist colonizing that growing and interesting republic. He feels for the Emerald Isle, withering beneath the hoof of British oppression; and although he abhors foreign interference, yet he agrees with R. M. Johnson, that ‘the cause of general liberty is too dear to Americans to freemen not to wish’ Ireland complete success in her efforts to obtain a repeat. He feels still more for Poles—simply because they are farther from home; showing conclusively that his benevolence is not selfishly confined to the oppressed of his own land. For the cause of Grecian independence, his soul has for years been filled with the most ardent zeal. He has felt as if, with slight verbal alteration, he could adopt the language of the poet—

I feel the more impelled to write this article in his defense, as his character has recently suffered severely by rude attacks made upon him by certain ultra fanatics. He may not thank me for bringing my humble powers to his rescue, but I have done the best for him that I possibly could.

EORNOM.

GIVE THE DEVIL HIS DUE.

BROTHER GARRISON:

In the Liberator of March 17th, is an article under the title of ‘Refuge of Oppression,’ from the ‘Spirit of Missions,’ detailing the manner of one John McDonough's management to work his slaves profitably without the expense of an overseer, and without the use of a whip.

In your edition, you say, ‘and for all this contemptible villainy, and this protracted baseness, he puts in his claim to be considered a rare philanthropist and Christian.’

Now let it be observed, that in whatever light we view the conduct of McDonough in this transaction, we are bound to mete out exact justice to him, according to that view; and here we cannot but note, amidst all this diabolism, that he does seem to have had some left-handed idea of benevolence, though he did not ‘put in a claim’ to generosity and philanthropy, but, according to the Spirit of Missions, disclaimed all title thereto, and placed his act on the ground of ‘simple honesty’!

Whatever dishonesty he had practised by robbing the people during all the years they had served him without wages, yet it is plain that he claimed no credit for giving them up to themselves, or rather to the Colonization Society, after having got rich by their unrequited toil for so many years; and the claim to philanthropy and Christianity (?) is made for him by the ‘Spirit of Missions,’ and not by himself.

We have here a striking portrait of southern custumis, and are led to that conclusion, which (though the author were unknown) bears the divine impress upon its face, discernable to every enlightened mind:

If the blind lead the blind, both shall fall into the ditch; and we witness in the whole setting forth of this affair, a manifestation of contrariety of character, which reminds us of the apostrophe of Burns upon that bundle of contradictions, man, when he says: ‘All in all, he's a problem must puzzle me down.’

Examining this subject, the most charitable construction we can put upon the conduct of McDonough is, that he was inathenish darkness, following the blind guides, who assumed by their spiritual instruction to ‘shape the character and fit the destiny’ of those who come within the sphere of their influence.

For years previous to 1822, (we are not informed how long,) this man had vainly endeavored to influence his chappell to keep the SABBATH DAY HOLY!!! And why could he not succeed? Why, the chappells ‘need to stand of many little things not supplied by their master,’ although they labored for him six days in the week—and they could not supply themselves without laboring on that day?

Now mark: For the sake of securing the observance of the Sabbath day, (not from a sense that the laborer is worthy of his hire,) he consented to give them one twelfth part of their earnings, of which for an unknown term of years he had robbed them altogether. So he called his chappells, and said unto them, ‘Remember the Sabbath day, and keep it holy—but he did not think to say, ‘and remember that ye were bondmen in the land,’ &c.—but he continued to rob them, for five years longer, of all but the twelfth part of their earnings, and their corn and clothes, without perceiving the wrong that he had been doing, and still continued to do them. He then conceives a plan by which he calculates the rights and duties of rail-road corporations in the transporting of passengers, by which colored people may be protected from proscription, insult, and personal violence, gives the strongest evidence that it was given by a narrow, selfish and wicked spirit, is unworthy the representatives of a free people; and all those members, who voted against the bill, should not be allowed again to become a part of the assembled wisdom of the Commonwealth.

Resolved, That we congratulate the friends of humanity, that the last remnant of slavery has been stricken from the statute book of Massachusetts, by the repeal of the infamous marriage act, which has long disgraced the State; that in this act, we have another evidence of the progress of anti-slavery truth, and fresh encouragement to press on to the ultimate victory.

Resolved, That the clergy of the country, who countenance slavery, ought to have their names scoured off by the abolitionists, and held up to scorn and reproach as the chief obstacles in the removal of the *actions of anti-slavery* from the *repealed churches, rail-road cars, steamboats, stages, &c. &c.*

[A resolution was discussed and adopted by the Convention previous to this one, which stated that the names of those members of the House of Representatives, who voted against the bill sent down to them from the Senate, defining the rights and duties of rail-road corporations in the transporting of passengers, by which colored people may be protected from proscription, insult, and personal violence, gives the strongest evidence that it was given by a narrow, selfish and wicked spirit, is unworthy the representatives of a free people; and all those members, who voted against the bill, should not be allowed again to become a part of the assembled wisdom of the Commonwealth.

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## THE LIBERATOR.

## AFTERNOON SESSION.

In the absence of the President, Thomas P. Beach opened the meeting by reading a series of resolutions, which he sustained at some length.

Voted, That all persons present, or who may be present, be invited to take part in the discussions.

J. A. Collins then offered some remarks on the resolutions. Resolution No. 1 adopted. Song by the Hutchinsons.

Resolution No. 2 and 3 discussed by C. L. Remond and Mr. Pickard of Western New-York. George Latimer was then introduced to the Convention, amid tremendous outbursts of applause. He told the resolutions in a manner which gave conclusive evidence that he was a man.

The meeting was favored with a song, adapted to the occasion, from Freedom's singing songsters.

Voted, That when we adjourn, we adjourn at half past 5, to meet again at 7.

Discussion continued by Luther Lee, Resolutions No. 2 and 3 adopted. Resolution No. 4 sustained by Mack and Pickard. Mr. Coburn of Haverhill, a new organized Liberty party abolitionist, then made some remarks respecting the character of the Convention.

The chairman now resigned his seat, and Wm. Jenkins of Andover, was chosen to fill his place.—Another song. Adjourned.

## EVENING SESSION.



## POETRY.

For the Liberator.  
THE BONDMAN.  
Ain—The Troubadour.  
Feebly the bondman toiled—  
Sadly he wept—  
Then to his wretched cot  
Mournfully crept :  
How doth his free-born soul  
Pine 'neath his chain !  
Slavery ! Slavery !  
Dark is thy reign.

Long ere the break of day,  
Roused from repose,  
Wearily toiling  
Till after its close—  
Praying for freedom,  
He spends his last breath :  
Liberty ! Liberty !  
Give me, or death.

When, when, oh ! Lord will right  
Triumph o'er wrong ?  
Tyrants oppress the weak,  
Oh, Lord ! how long ?  
Hark ! hark ! a peal resounds  
From shore to shore—  
Tyranny ! Tyranny !  
Thy reign is o'er.

E'en now the morning  
Gleams from the East—  
Despots are feeling  
Their triumph is past—  
Strong hearts are awaiting  
To freedom's loud call—  
Liberty ! Liberty !  
Full and for all.

H. W. H.

Bath, Maine.

From the Register and Observer.

If the following lines are worth the trouble of publication, an old correspondent asks a place for the record of a fact in the columns of your paper.

C. W. H.

TO H. W. LONGFELLOW.

I thank thee, noble poet,  
For every burning word,  
Speaking how wronged humanity  
Thine earnest heart hath stirred.

I thank thee, in the name of him  
Who flung on Lenox' air,  
His last word in behalf of man,  
Our coward hearts to scare.

I thank thee; for mid dusky forms,  
Hast passed my later life,  
And I have seen the spirit wronged,  
Have watched the spirit's strife.

The tongue that pleads in this behalf,  
The food and clothing warm,  
Might well be flushed in slavish bonds,  
And the world no harm.

It is no want of worldly good  
That wrings the Afric's heart,  
And makes him in his restless sleep  
With muttered curses start.

It is the wrong do us soul ;  
His prisoned love and hate—  
The want of sin his whole life knows,  
That darkens his estate.

I mean not that he fully feels  
His spirit's highest worth,  
Or mighty kneels before his God,  
To ask a freer birth.

Yet even to his darkened mind  
There comes a vision dim  
Of what man ought to be, and thus  
Of what is lost to him.

Few days have passed since, weeping,  
A girl stood by my side :  
Her clear dark cheek was flushing  
With her heart's conscious tide.

She came to beg that I would write  
Farewells she could not speak ;  
Would say—that tho' she once had loved,  
She dared not still be weak.

\* I am a slave,' she said, and tears  
Sprang to her dark proud eye ;  
And all who draw their breath from mine  
In servitude must die.'

\* Will not wed—I will not give  
Another, like life in me ;  
Be eloquent—confess I love,  
But struggle and resign.

\* I loved him much, but more I love  
My long degraded race ;  
Till God send freedom, let me not  
Look on my children's face.'

I wrote, and as she passed away,  
I marked her trembling frame ;  
I saw her suffer—could I deem  
Such servitude a name ?

I would that thine own lofty muse  
That poor girl's tale had sung,  
Then on the ear of half a world,  
Her echoing fame had rung.

Thou hast called up thy 'Witnesses,'  
From oceans broad and deep ;  
I bring thee one—from woman's heart,  
Whose wilder surges sweep.

Georgetown, D. C. Jan. 26, 1843.

THE SAILOR'S DAUGHTER ;

A TRIBUTARY MONODY ON THE RECENT DEATH OF

GRACE DARLING.

BY MRS. C. BARON WILSON.

When round her ocean-dwelling  
Burst the rude tempest's blast,  
While waves to mountains swelling,  
Clos'd o'er the sinking mast ;

Forth came the seaman's daughter,  
Like Mercy o'er the wave,  
Stemming that stormy water,  
To succor, and to save.

The laurel for the warrior's brow,  
Fame's glorious fingers twine ;  
But far more verdant did it glow,  
Heroic maid, in thine.

And ever, to thy deathless name,  
Shall hollow'd memories cling,  
More precious than the wreath of Fame,  
Pure, bright, unperishing

They firm, but woman's spirit shrank  
From the homage of the crowd ;  
While pale decay thy life-spring drank,  
And death thy beauty bow'd.

Now, sadly, roll thy ocean-home  
Mournest the murmur'ning wave,  
And (hushed) such angry billow's foam,  
Makes music o'er thy grave.

London *La Belle Assemblee.*

BEAUTIFUL EXTRACT.

Oh ! in our sterner manhood, when no ray

Of earlier sunshine glimmers on our way,

When girt with sin, and sorrow, and the toil

Of cares, which tear the bosom that they soil—

Oh ! if there be no retrospection's chain,

One link that knits us with young dreams again,

One thought so sweet we scarcely dare to muse

On all the hoarded raptures it reviews,

Which seems each instant, in its backward range,

The heart to sooth, and its ties to change,

And every spring, entwined for years, to move,

It is—the memory of a mother's love !

## NON-RESISTANCE

For the Liberator.

A Voluntary Political Government.

SIR:

The course of our inquiry, on this all-touching subject, naturally leads us to trace the workings of the present system, from one end to the other. Some good, at all events, must come from this pursuit. For if we should not be enabled to see our way clearly to the abrogation of the entire code, we may at least take the liberty of sweeping away such portions as are absolutely injurious, as well as those parts which could, with manifest advantage, be left to spontaneous action. Political machinery is confessed by its managers to be so far imperfect, that the greater part of the time and effort is devoted to patching it up, so that it may be able to move with any degree of success or approbation.

In the American Constitution, the town meeting is the primary spring, the vital element. Abolish this, and the whole fabric falls. Let the townspeople omit to act politically, let them forbear the manufacture of legislators and other officers, and the taper, already flickering in the socket, will be finally extinguished. The town meeting, to the external eye the mere circumference of the wheel, is the very centre of it, the axle upon which it revolves, and the power which imparts motion.

We assemble in town meeting. Our fathers, having heretofore done the like, and my neighbors choose to come together for certain purposes. What are they ? To elect a representative, to be joined by many others from other towns, to make laws for our government.

To appoint certain persons to select teachers for our children ; to levy rates upon ourselves, and appoint a constable to collect them, and, as part of a county, to elect a jailer. We give up our regular productive employment, our home duties, the education of our children, the providing of fuel, the cultivation of the garden or field, or whatever the season, in conjunction with our most sacred family and neighborly relations, may render needful. We are gathered together over this business of sanctioning the present social order, with all its rights and powers, real or supposed. The first act is to appoint a moderator. Well, whom shall we fit upon ? Why, it is a secular business, and therefore not the priest. But Squire — the lawyer, is a fit person ; he has studied the laws ; his life has been devoted to the subject ; he can advise the town if any difficulty of construction arises ; and so we place him in the chair. So far we seem to have proceeded rationally. But we, the mass, are only unlearned cultivators of the soil, or hard-handed mechanics, who cannot wield a graceful pen, or round off a handsome speech ; so that now the business hitches—the machinery is like a steam engine before the steam is turned on. Some one must bring forward the resolutions and suggest reasons for passing them, and the party names must be patronized by a man of weight. Who so fit as the Banker ? He has, or appears to have, a great stake in the hedge ; he intends to preserve affairs in good order ; so we will hear him. A second is wanted. Who can prescribe better than the Doctor ? He is skilled in the treatment of the body physical, and if we trust him with our own frames, surely we shall not hesitate to accept his prescription for the body political. So, now, we are pretty safe. We have secured the guidance of the best educated classes, and we shall go ahead all right. The Lawyer, the Banker, the Merchant, the Doctor, have condescended to take us by the hand ; so that we could not possibly be better off.

This, Sir, is no exaggeration of the facts. Enter the town meetings, and see. If in all these cases characters do not come prominently forward to the eye, it is only because policy suggests they should keep in the back ground, in order the better to carry their point. To the free observer, the proceedings in a town meeting are dramatically interesting. These assemblies, once perhaps the seats of truth, of liberty, of safety, have now become a mimic scene, in which the wires that move the puppets are so obvious to all but the acting parties, that their sober seriousness, as well as their moral ability, is entirely gone. It is a fact for the historian to note, that the most elevated and energetic men of the age have long ceased to participate in politics. Another fact is sometimes added, namely, that the entire town declines to sit in that capacity, so far as a legislative representative is concerned. What I know is better than that the innocent, aged, helpless poor should suffer. It is in the very sincerity and intensity of that feeling, that I am able to declare that the town need not trouble itself to come to a vote on the subject. I am fully alive to the arguments, pro and con, on the subject of poor laws ; but when the balance shall be found in favor of a combined action, or of individual and private donation, quite sure I am that *charity* cannot be sustained by force.

Another item in this political account is to make a provision for the poor. Of all the objects for which money or means can be collected, surely this may be left to human hearts to attain, without coercion. The church replied that it was time for that, when they had taken action upon the case ; so they proceeded to excommunicate the Deacon ; after which, he renewed his application for a mutual council. The church agreed (by the pastor) that it was then too late.

Through the intervention of the Deacon's friends, the church was pressed to a decision, whether they would unite with him in calling a council. A very decided that if they did grant one, it should be limited to the bounds of this Association. But the Deacon declined submitting to the restriction. He, however, despairing of obtaining any better satisfaction than could be had at the hands of a council, selected in fact by the church, concluded to meet the church upon their own terms, and with great difficulty succeeded in obtaining the consent of the church to a council of that sort ; and accordingly they agreed to unite with Dea. Henshaw, in calling a mutual council from within the bounds of the Brookfield Association, he, Dea. Henshaw, saying, *all the expenses of said council.*

The Deacon was permitted to take the place of plaintiff before the council, and proposed to prove to them that the complaint against him originated in a conspiracy between the pastor and others to put a stop to anti-slavery proceedings in this place, for the better security of the pastor in his present situation :

The nominal complaint was not the true one : That the proceedings of the church had been irregular, unfair and partial : That the pastor, who claimed to be governed by the usage of parliamentary, ecclesiastical and civil courts, had violated them all ; and that he, in fact, was the real complainant, and the court before whom the case was tried, the judge who charged the jury, the pastor and the church ; and that portion of the church who had given their sanction to the proceedings of the church who had been the dupes of designing men for selfish purposes. The Deacon admitted all the facts in the complaint to be true, viz. that he did proceed at the anti-slavery meeting in Worcester ; that he did not assent to the resolutions there passed ; that he did not attend the meetings of the church, and that he did belong to a society who were accustomed to appoint meetings, and to adjourn their meetings for business to the usual place of the church meetings, (though not at the time of the church meetings,) and in opposition to the known wishes of the pastor. But he denied the inference which the complainants were pleased to draw from these transactions, and justified himself therein as doing no more than was incumbent upon him, as a professed follower of Jesus Christ ; and insisted that he had in no way violated his covenant vows with this church. In proof of these things, he called upon the complainants and his most active assistants to give in, under oath, their testimony respecting the origin of the complaint, and the secret proceedings of the minister's party. They peremptorily refused to testify under oath, out signified their willingness to tell all they knew of the case, without any such needless ceremony. So his counsel proceeded to examine the witnesses upon these points, to which they absolutely refused to give any answers—clearly showing the unpleasant predicament in which they would have been placed, had they been under oath to tell the whole truth. The Deacon was permitted to give a history of all the proceedings in the church, before the council, which, together with the refusal of the witness to testify, gave a pretty fair aspect of the case. The Rev. Moses Chase, the pastor of the church, who was the advocate for the church, made a laborious plea in justification of the proceedings of the church, and set forth, in truly pathetic strains, the great injury resulting to the church by being stigmatized as sectarian organizations—the serious inconvenience he had experienced by having an anticipated revival completely broken up by the introduction of Miss Kelley and her pernicious doctrines—the great want of respect manifested for the ministry of reconciliation, and the ordinances of religion—and above all, the outrageous presumption the Deacon manifested in giving notices after meeting, over the heads of the pastor and church, greatly to the annoyance of his friends, and to the disturbance of public worship. Rev. Rodney G. Dennis was associated with the pastor in defending the church, and rendered important assistance in the fore part of the trial. This

gentleman removed to this village from Connecticut after the troubles commenced in the church, and seeing the necessity of subduing the anti-slavery spirit here manifested, had his connection immediately transferred to this church, and forthwith entered upon the duty of regulating affairs in the church, to conform to the wishes of the Rev. pastor. Two such distinguished clergymen, with a majority of the voters in the church on their side, were rather more than a match for the Deacon, as he was thrown upon his own resources altogether, by being denied the privilege of counsel. But in the hearing before the council, he had the assistance of JAMES BOYLE, who made an eloquent appeal to the council, in behalf of the principles actuating the Deacon in the course he has pursued—extending at length upon the obnoxious resolutions, and showing that they were virtually and literally true. He occupied the whole of one evening, at least four hours, in his plea, before a very crowded and attentive audience, which answered the double purpose of a plea in behalf of Dea. Henshaw before the council, and an anti-slavery lecture to the whole audience. His remarks were well adapted to the case, and well received. The council had manifested some impatience in going into a minute investigation of the difficulties, and signified their readiness, in the early stages of the trial, to come to a result, by a very short route ; and insisted upon the indispensable necessity of bringing the trial to a close the second day, or the third at farthest. At the close of the third day, the Lord interposed, to give the council ample time to deliberate and make up their minds, by sending a snow storm to block up the roads, so as to make it impracticable to think of starting for their homes on the fourth. The fourth day was, therefore, occupied in expatiating upon the evidence elicited in the trial and the deliberations of the council.

At the close of the arguments, when the council were to take the case into their charge, it was discovered that three of the members had been absent during the trial, to attend the trials of two slaves, and that the remaining three were not fully acquainted with the details of the trial, to make a full investigation of the difficulties, and signified their readiness, in the early stages of the trial, to come to a result, by a very short route ; and insisted upon the indispensable necessity of bringing the trial to a close the second day, or the third at farthest. At the close of the third day, the Lord interposed, to give the council ample time to deliberate and make up their minds, by sending a snow storm to block up the roads, so as to make it impracticable to think of starting for their homes on the fourth. The fourth day was, therefore, occupied in expatiating upon the evidence elicited in the trial and the deliberations of the council.

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